

# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. II. {MIND AND MATTER Publishing House,  
No. 718 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, NOV. 20, M. S. 33.

{\$2.00 PER ANNUM, Payable in Advance;  
Single Copies Five Cents.} NO. 52.

## A Flower that Grew by the River of Death. It Speaks to us in Fancy.

BY ANNIE H. LARING.

O! tell me, was there e'er a heart  
That never felt an aching void?  
Nor knew when life could not impart  
A joy no inward gloom destroyed?  
That never spent a lonely hour,  
Craving a something, scarcely known;  
Longing for some calm soothing power,  
To come and claim it, as its own?

If such a happy heart there be,  
It needs no teaching I can give,  
For where a soul is light and free,  
I do but bid it freely live.  
To such, I speak in unknown tongue,  
And hence its teacher cannot be,  
'Tis to the lonely heart I come,  
To sing of love and sympathy.

I'd seek to make that heart know why  
It finds no earthly comforter,  
But passing all earth's pleasures by,  
Does but lone solitude prefer.  
I'd tell, how over every life,  
God doth appoint an angel band,  
As guardians through earth's busy strife,  
On leading—child-like—by the hand;

And how that unseen guardian power,  
Is heeded not when hearts are gay,  
But in the lone and pensive hour,  
How oft, that power hath been their stay.  
Then as ye seek to know your guide,  
Search not his name in ages past;  
Nor mount to where wing'd seraphs glide,  
Whose lives were ne'er with error cast.

How think you, that a life so pure,  
Whose feet have never gone astray,  
Could know, what earthly hearts endure?  
And sympathizing, cheer our way?  
How can the heart, its secret tell  
To David, or such men of old?  
These nurses—revered—have ceased to swell  
The heart with love; they are too cold.

No! no! your angel guides are those,  
Who have known much of this life's care,  
Who, to like trials, were exposed,  
Hence can your deeper feelings share.  
More sacred is a mother's name,  
Than those that lived in ages past;  
Her love, we've proved, a constant flame—  
Too deep to die, must ever last.

'Tis sweet to feel that spirit near,  
Whose friendship we so dearly prize,  
Whose presence hath dispelled our fear,  
When true affection lit those eyes.  
How comforting that mother's thought  
Who knows her darling infant lives,  
And by these guardian friends is brought  
To learn what love a mother gives.

Know ye, these guides act not alone,  
But are by higher guardians taught,  
Whose knowledge, they in turn must own,  
Is from still higher wisdom brought.  
This is the lesson I would bring,  
I, who was born upon death's shore,  
'Tis what I've heard the angels sing  
To mortals, many times before.

## THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbroglia.

BY J. M. ROBERTS.

[Continued.]

CHAPTER IX.

### THE ALLEGED EXPOSURE OF MR. AND MRS. HOLMES, AT BLISSFIELD, MICH., AND EVENTS THAT SUGGESTED THAT FIASCO.

I have before alluded to an attempt to discredit Mr. and Mrs. Holmes as mediums, while at Blissfield, Mich. This attempt was referred to by the *Religio-Philosophical Journal* as follows:

"Mr. and Mrs. Holmes have, it is claimed, been exposed in practicing deception. We forwarded to Bro. Childs, of Philadelphia, an account of the charges, and he returns the following:

"I received your note with the articles from the *Adrian paper*. I thank you for the suggestion. That report does not for a moment shake my confidence in 'our Katie,' as she comes to me every day and talks with me. I take these newspaper stories at a very heavy discount. \* \* \* So far as Mr. Owen and myself are concerned, they (Mr. and Mrs. Holmes) gave us every opportunity to examine into the phenomena. We went to their rooms at any hour that suited us, and at any time we could in a few minutes have Katie and others come out in materialized form. On several occasions Katie had come to me and requested Mr. Owen and myself to go there, and she would come and tell us what she had told me alone. I have the best and most absolute tests with us that I have ever had. We saw her materialize and disappear and return again, as I stated in my lecture, several times, under absolute test conditions that precluded the possibility of any trick or jugglery. As to Mrs. White, I know her, and I have on several occasions let her into the house at the close of a seance, in which Katie has been with us. I saw her here at the time the manifestations were going on at Blissfield. She has since gone to Massachusetts. It cannot change the facts that Mr. Owen and I witnessed, even if the Holmeses were caught in a trick. But I don't believe the stories about them; they write me they will be back here next week, and we shall then have further opportunity of testing the matter, and if they will give us the same opportunity, I think we can satisfy any reasonable person the materializations are genuine."

This was the statement of Dr. Henry T. Child, who two months thereafter invented the tissue of falsehoods embodied in the fraudulent "autobiography" of Mrs. White. The unfair course of the *R. P. Journal* towards Mr. and Mrs. Holmes in relation to the attack upon them in Michigan called out from Robert Dale Owen the following em-

phatic protest, in a letter dated Philadelphia, Oct. 29th, 1874. That letter was published in the *Journal* and was as follows:

"I regret that a paper earnestly devoted to the interests of Spiritualism should have suggested, though inferentially and with a qualified if, suspicions that the manifestations obtained here through the Holmes, in June and July last, were the result of imposture.

"I attended forty of the sittings then held. No one who saw 'Katie King' walk about, and heard her speak, and touched her, ever doubted for a moment that she was a living, thinking being. Even then she was what she purported to be, a spirit from another world, or else she was a confederate secretly introduced by the Holmes into the cabinet for purposes of deception.

"But if human beings cannot pass and repass at pleasure through the substance of a brick wall, or of a stout black walnut partition, then under the conditions we obtained, entrance to, or exit from the cabinet, except by the door into the parlor, where we sat, was a physical impossibility.

"It follows that if human senses are good for anything as evidence, that 'Katie King,' whom I and four or five others saw and heard last summer was a spirit not of this world. Of all this and particularly of the precise conditions under which the materializations were obtained, the public will be better able to judge by reference to an article to appear in the January number of the *Atlantic Monthly*, which I am preparing with the greatest care, containing a record of what passed during these sittings.

"I stake whatever reputation I may have acquired, after eighteen years study of Spiritualism, as a dispassionate observer, upon the genuine character of the phenomena. The Holmeses have resumed their sittings here and the manifestations are satisfactory."

But little more than a month passed after Mr. Owen wrote that letter to the *Journal*, before he did the very thing for which he rebuked the *Journal*, and thereby caused the greatest scandal in Spiritualism that was ever set on foot. I will now present the only reason that Mr. Owen has ever given why he was induced to sacrifice his well earned reputation as an observer of and writer upon spiritual phenomena by the course he took. In his letter to the *Banner of Light* of May 1st, Mr. Owen says:

"I think the strongest evidence in favor of the confederacy theory, is to be found in Nelson Holmes' letters to Mrs. White, published in the *Banner of Light* February 6th (p. 8). [Think of it! The *Banner of Light* publishing those counterfeit letters to prejudice those mediums.] The tenor of these is certainly mysterious." Mr. Owen refers particularly to two of those letters as follows: "Further, when Gen. Lippitt asked Mr. Holmes for an explanation of the paragraph repeated in two separate letters of his (see *Banner of Light* February 6)—letters written from Blissfield, Mich., to Mrs. White, then in Philadelphia, in which he (Mr. H.) promised her (Mrs. White) that he would 'pay her five dollars for each seance'—the reply made by Mr. Holmes (*Banner of Light* February 16) was that 'these words must have been an interpolation.' Now I have critically examined both these letters; I know them to be in Nelson Holmes' handwriting, nor is this disputed; and I state of my own knowledge, that there is no interpolation. The paragraphs are incorporated in the body of each letter without variation of handwriting or alteration of interlineation of any kind. Col. Olcott's language (p. 444) suggests the possibility that 'the correspondence of Nelson Holmes has been tampered with.' If he had examined the originals as I have he would agree with me that, as regards the above paragraphs, any such tampering was a sheer impossibility."

Here we have the ground, fairly stated by Mr. Owen, on which he based, his suspicions of Mr. and Mrs. Holmes' integrity. Their mediumship he never questioned. Mr. Owen says: "I know those letters to be in the handwriting of Nelson Holmes." How could he know it without having seen them written? We have given ample evidence to show that Mr. Owen knew nothing of the kind. Those letters were the work of Dr. Henry T. Child from beginning to end and were made in imitation of Mr. Holmes' handwriting for the especial purpose of deceiving Mr. Owen, and inducing him to aid Dr. Child and his associates, in discrediting the Holmeses and injuring Spiritualism. Mr. Owen fell into the trap set for him and he was ruined.

To show how entirely unfit Mr. Owen was to judge anything rationally that his betrayers set before him, we appeal to the following facts. The reader will recall the fact that Mr. Owen said that when Gen. Lippitt asked Mr. Holmes about the offer to Mrs. White of five dollars for each seance, he, Mr. H., replied, "those words must have been an interpolation," and yet in the same paragraph Mr. Owen says that Mr. Holmes did not dispute having written that offer. Mr. Owen was a truthful and fair-minded man and would not in his rational mind so flatly contradict himself. Mr. Holmes did dispute the writing of any such offer on his part, and as that offer was incorporated in the body of the letters attributed to him, he did virtually dispute having written any part of the body of the letter containing it. Mr. Owen was entirely mistaken about Col. Olcott not having examined the originals of the published letters. He did make that examination and the conclusion he came to was that the letters from Mr. Holmes to Mrs. White had been grossly tampered with and this he publicly stated in his book. Col. Olcott

was no friend of Mr. and Mrs. Holmes, as we shall show, and he would not have hesitated to pronounce against them, if he could truthfully have done it. It never occurred to poor Mr. Owen to ask himself or Dr. Child, the writer of those letters, why they were not signed. He never thought to compare the ungrammatical and bungling abbreviations in the spelling of the words, with Mr. Holmes' habitual style of writing. Had he done so he never could have been deceived into believing that Mr. Holmes wrote the letters which led to his ruin.

The recent counterfeit and forged "Morey" letter, attributed to General Garfield, shows how easy it is to imitate the hand writing, but not so easy to counterfeit the words and thoughts of another. I never had an opportunity to inspect the originals of the published letters. Had that been allowed me, I have now not a particle of doubt that I should have discovered the fraud at that time, and fastening it upon the guilty author, have saved Mr. Owen from the terrible calamity which befel him. That Col. Olcott and Gen. Lippitt, two keen and thorough lawyers should have reached the conclusion of the non-genuineness of the published letters, was what the facts fully warranted. Thus is utterly obliterated the only vestige of ground on which Mr. Owen's irrational course was based; and thus is dispelled the cloud of obliquity and reproach with which the conspirators sought to cover the mediums from public view.

### CHAPTER X.

THE INVESTIGATIONS OF COL. HENRY S. OLCOFF, GEN. FRANCIS J. LIPPITT, AND MADAM HELEN P. BLAVATSKY, AS TO THE GENUINENESS OF THE MEDIUMSHIP OF MR. AND MRS. HOLMES.

As before stated, the greatest excitement followed the publication of the cards of Mr. Owen and Dr. Child. Mr. Holmes' health entirely broke down under the strain to which he was subjected, and for nearly a year he could not again sit for the manifestations. Mrs. Holmes continued to give her seances as if nothing had happened. She soon became so fully reinstated in her mediumship, that spirit materializations occurred at every seance. At the end of a month Col. Olcott, Madam Blavatsky and Gen. Lippitt came to Philadelphia, and regularly, for weeks, attended the seances of Mrs. Holmes. They came to ascertain the truth or falsehood of the public charges which had been made against Mr. and Mrs. Holmes as mediums. Col. Olcott did so because of the interest he had in the success of his book, then in press, and Gen. Lippitt as the representative of the *Banner of Light*. Few men were better qualified to make such an investigation than Col. Olcott and Gen. Lippitt, and Madam Blavatsky, was but little inferior to either of them for such an undertaking. These intelligent and accomplished persons entered upon their investigations, with the full light afforded them by the public disclosures of the conspirators. They had everything to gain, in popular estimation if they could succeed, and much to lose if they could not succeed in putting Mr. and Mrs. Holmes in the wrong. With such an incentive to detect fraud they pursued their purpose for weeks, taking every possible precaution to avoid being deceived. The result of that exhaustive investigation has been published by all three of them; by Col. Olcott in his book; by Madam Blavatsky in various journals; and by Gen. Lippitt in his very able report to the *Banner of Light*. Every fact set forth by them goes to prove beyond all question, that the charges of fraud against Mr. and Mrs. Holmes were wholly unfounded; and that precisely the same phenomena through Mrs. Holmes took place in their presence which had been testified to by Mr. Owen and Dr. Child.

It is none to the credit of Col. Olcott, Madam Blavatsky and Gen. Lippitt, that without a single fact to warrant the insinuation, they all three alleged that the mediums might at times have been guilty of deception in simulating form materializations. Fairness required that they should have either insinuated nothing to the prejudice of the mediums, or stated openly and truthfully on what they based their doubt of their entire integrity.

Having satisfied themselves thoroughly as to the mediumship of Mrs. Holmes, and of the genuineness of the spirit phenomena occurring through her, Col. Olcott, Madam Blavatsky, and Gen. Lippitt united in persuading Mr. and Mrs. Holmes to give a seance at which they proposed to have the presence of Wm. W. Harding and L. C. Davis, of *The Philadelphia Inquirer*, Col. Nevins of *The Press*, Robert Dale Owen, Dr. Child, and others who had publicly assailed them. In order to induce the mediums to consent to this most unreasonable and improper proposition, they gave them their pledge that they would see that no advantage should be taken of them, and the facts should be fairly reported to the public by those who would be present. Hoping that they would, at last receive honorable and fair treatment from their enemies, the mediums consented to give the proposed seance.

The time appointed for that seance was January 27th, 1875. Among those who then assembled were Gen. Lippitt, Madam Blavatsky, Robert Dale Owen, William W. Harding, L. C. Davis, Col. Nevins, Joshua Pusey, Esq., Dr. A. Felger and Wm. H. Westcott. Col. Olcott was not present, having gone to New York, and Dr. Child refused to attend. Mr. Holmes was present but did not sit as the medium. Mrs. Holmes alone sat in that capacity. On entering the cabinet, Mrs. Holmes was securely enclosed in a strong muslin bag, prepared expressly for that purpose by Col. Olcott.

When so secured it was a physical impossibility for Mrs. Holmes to successfully personate spirit forms. In a short time after the cabinet door was closed upon Mrs. Holmes, hands and arms were shown at the apertures of the cabinet, and soon after faces that purported to be John and Katie King. The latter called up nearly every person that was present to see and converse with her. John King allowed all to come up and satisfy themselves that he was what he purported to be a materialized man and not a woman. Not one of those called up intimated a doubt of the spirit reality of those forms. The gentleman who gave me this information, and who is a most intelligent and disinterested person, says he knew them to be the materialized spirit forms of John and Katie King, for he had seen them many times under circumstances which made their identity certain. He said none but a fool would doubt or question the fact that the heavily bearded face of John King was not that of Mrs. Holmes.

After sometime occupied in that way, the door of the cabinet opened, when the vapory and only partially materialized form of Katie King was seen standing within the cabinet, in front of Mrs. Holmes. The position of L. C. Davis, acting editor of the *Inquirer* in the circle was at one side of the cabinet door. It was requested that he be permitted to move his seat directly in front of the door. While this change was being made in the circle, the door of the cabinet remained closed. It then opened and the form of "Katie," this time fully materialized, was plainly seen in the cabinet by all present. Standing there a few seconds she stepped to the doorway. At that instant Davis, who had been watching an opportunity to seize her, sprang forward, and attempted to grasp the advancing form. Quick as were his movements, he was not in time to effect his object; for in an instant the form was gone, and there was nothing in the cabinet but Mrs. Holmes; and she in the bag precisely as when the sitting commenced. The shock to the medium threw her into spasms of a very alarming character nearly causing death, as I have been informed by Dr. Felger.

This conduct on the part of Davis, showed that his brutal attack upon a helpless woman was premeditated, and no doubt was known to his employer Wm. W. Harding. The discomfiture of these journalistic plotters was complete, as their subsequent silence demonstrated. Davis had the meanness and lying effrontery to pretend that the supposed form he had jumped to catch, was Mrs. Holmes' foot, raised within the muslin bag, and that she put it down too quickly for him to catch it. To such subterfuges will the enemies of Spiritualism resort to conceal its truth.

This outrage created, as well it might, profound indignation on the part of Mr. Owen, Dr. Felger and others present. To screen himself, Mr. Harding pretended to be very indignant too, and insisted on Mr. Davis leaving the room, which he did, glad enough to get away from the scene of his discomfiture and shame. When Mrs. Holmes became restored to consciousness Mr. Harding urged that the seance be resumed. To this Mr. Owen objected and excitedly refused to remain, seized his hat, rushed from the house, and hastened to Dr. Child's residence. The ordeal was too much for Mr. Owen, and he was prostrated by a nervous fever, which continued for weeks, nearly costing him his life, and from the effects of which he never recovered. The seance was resumed after Mr. Owen left, but no manifestations took place.

Notwithstanding the pledge that had been given to Mr. and Mrs. Holmes by Gen. Lippitt, Col. Olcott, Madam Blavatsky, Mr. Harding and Col. Nevins, that they would publish the facts of that seance, not one of them had the honor or good faith to publicly allude to it, much less report what there occurred. To such injustice as this are mediums subjected by persons claiming to be honorable and respectable.

In order to show that the effect of that outrage was the direct cause of Mr. Owen's insanity, I will now give a letter which was published in *The Philadelphia Inquirer* of July 16th, 1875. It is signed "Indicator" but is undoubtedly from the pen of Dr. Child, as I have the best reason to know:

"HON. ROBERT DALE OWEN."

Editor *Philadelphia Inquirer*:

"The insanity of this distinguished man is a national, if not a world-wide calamity, for he has numerous friends on the other continent as well as this. It is doubtless the result of one of the basest frauds that was ever committed, and unfortunately, as it often happens, an innocent person is the victim." (What a confession that for Dr. Child to make!) "Gentlemanly, benevolent, truthful, honorable and upright in all his intercourse with mankind, in whatever position he was placed, he never failed to secure the confidence and esteem of all who knew him. Born and brought up a philanthropist, he had a smile, a kind word, and a 'God bless you' for every one."

"The origin of his insanity can without difficulty be traced to the heartless imposition of the Holmes' mediums, so-called, in their Katie King swindle, together with the less guilty impostors who have since been attempting to bolster up and sustain these persons, and endeavor to explain away the gross fraud, and in some measure inculpate Mr. Owen."

"When the Katie King affair was first exposed in your columns Mr. Owen was made acquainted with all the facts, was present when many of them were collected for publication and was posted in all that was going on. He was fully convinced that a wicked fraud had been practiced and that the Holmeses were consummate swindlers. He



publicly declared that there was no crime in the Deologue that deserved to be punished more severely than this trifling with the holiest and most sacred feelings of human nature.

"Every unprejudiced reader of the full and explicit account given by Katie King (Mrs. White), and published to the world by you, fortified as it was by the guilty letters of Mr. and Mrs. Holmes, could not fail to discover the wicked fraud of the whole thing. A few persons, inspired by prejudice against those who assisted in laying bare this great crime, and, from personal feelings, loitered around the rooms of this exploded humbug, and attempted to build up the reputation of the Holmeses by attacking that of Mr. Owen. [What a lie!] and of others. These were assisted by certain interested schemers who had books or newspapers to support, and, fearing that their occupation was about gone, made tremendous efforts to cover up this great fraud, and make the public believe that the expose was a mistake.

"The Boston *Banner of Light*, the organ of free-lovers, humbugs and impostors of various kinds, sent to this city a weak old man [Gen. Lippitt], deficient in sight, hearing and common sense, but well posted in the manner of covering up deception after the style of the parties who were his principals. He spent a few days in this city in company with a book-maker [Col. Olcott] and a certain reckless adventurer [Madam Blavatsky] claiming to be 'a Russian baroness,' made up a story that was published in the *Banner of Light*, which for falsehood, misrepresentation and silly twaddle, is almost without a parallel.

"This clique, while in Philadelphia, surrounded Mr. Owen, and used all their influence to get him to return to the Holmeses, promising him that they could convince him of the mistake he had made in discarding them on account of their wicked imposture.

"They appealed to his benevolence by saying perhaps the Holmeses had some mediumistic powers, and that if he and others maintained their position, they would be deprived of the means of making a living. This appeal touched him, and induced him to go, but he said he did not see anything satisfactory.

"Poor man. If he had possessed firmness enough to have driven these creatures from his presence, he would most likely have been in possession of all his faculties at the present time.

"When the fraudulent character of the manifestations was first discovered, Mr. Owen's disappointment was very great; but the shock to his nervous system was not so tremendous as many have supposed. His equanimity was never disturbed. In the *Press* of this city he says: 'The daily papers have once or twice taken it for granted that I must feel humiliated by the issue of this matter. I hope I shall not lose character for due sensibility when I say that I have felt nothing of the kind.'

"In a very cool and calm manner, on several occasions he remarked that the Holmeses were impostors, and that he had been grossly imposed upon and deceived, but that his faith in Spiritualism was not in the least shaken. Through the kindness of his nature he was on several occasions induced to write some vague and indefinite articles, admitting that the Holmeses might have some mediumistic power, though he always asserted that they had committed a gross fraud. In private conversation he stated that there was an important difference between the seances reported by him, in which the Holmeses sat out in the room with the circle, and those reported by others in which they were in the cabinet.

"The last cause of his terrible malady was doubtless the publication in the *Banner of Light* of his article from the January number of the *Atlantic Monthly*, which he had used every means in his power to suppress. In a letter published in that paper of July 10, 1875, he says: 'There is no propriety whatever in saying, as you have said, that it is true to the letter.' Mr. Owen had received this only a few days before the outbreak of his mental disease.

"It is high time that the common sense of mankind should be awakened to the absurdity of these so-called materializations which are being practiced by impostors all over the country.

"Let us hope that Mr. Owen's health will soon be restored, and that his useful and happy life may be continued as a blessing among us.

"VINDICATOR."

Think of it! Dr. Child was the author of that letter. The man who joined with William O. Leslie, Eliza White and Wm. W. Harding, to ruin the character and reputation of Mr. Owen. The man who deceived Mr. Owen in every possible way—who, to effect that object, wrote a most false and fraudulent story, pretending that it was the story of his confederate and intimate companion, Eliza White—who counterfeited the writing of Mr. Holmes, and concocted false and fraudulent letters, which he alleged were written by the latter with the same base purpose of deceiving Mr. Owen and the public—and who hired Eliza White to personate a spirit, to obtain a fraudulent imitation of the spirit of Katie King, and who sold those pictures in his greed for gain. He is the author of that letter. He was doubtless fool enough to think that the publication of that anonymous letter would divert public attention from himself, but he has been woefully mistaken. The Holmeses stand to-day before the world vindicated against every aspersion to their prejudice, where stands Dr. Child, a convicted hypocrite and deceiver of the most despicable character. It was the deception practiced upon Mr. Owen by Dr. Child, Wm. O. Leslie and Eliza White, aided and assisted by William W. Harding, that drove Mr. Owen to madness. Mr. and Mrs. Holmes had nothing whatever to do with the matter. In an interview that I had with Dr. Child, shortly after Mr. Owen's convalescence from the nervous fever by which he was prostrated, at the residence of Dr. Child, the latter told me the attack was brought on by his attendance at the seance at which Davis made the attempt to grab the spirit "Katie King." Dr. Child told me he had done every thing he could to persuade Mr. Owen not to go there, but could not succeed. This shows the dishonesty of Dr. Child in a light from which he cannot escape. To him more than to any one person, or to all other persons combined, should the insanity and premature death of Mr. Owen be attributed. It was his treachery and dishonesty which enabled the enemy to drag down the noble, generous, talented man, whose very goodness and guilelessness made him all the more a ready victim to the wiles of a heartless scoundrel.

We here close the narrative of the facts relating to the Katie King Imbroglia. In the next number, which begins the third volume and third year of MIND AND MATTER, we will point the moral that those facts teach.



### CHILDREN'S COLUMN.

#### A LITTLE RAGAMUFFIN.

BY JOSEPHINE POLLARD.

He's covered with dirt and with grime,  
His clothes, and his face, hands and feet,  
Beloken that he is, in truth,  
An out-and-out boy of the street.  
He's ready for frolic and fun,  
For sports that are manly and free;  
For deeds that are noble and good,  
No boy is more ready than he.

A seat in the parlor he shuns;  
And oh, what a wigglesome guest  
Is he, when compelled to remain  
Dressed up in his Sunday best!  
He'd much rather be out of doors,  
And, had he his choice, he would fain  
Go off with a gipsy hand,  
Or with Indians scour the plain.

He minds not a pretty hard scratch,  
Nor weeps at a serious hurt,  
And the blushing or blanching of cheek  
Is hid 'neath a coating of dirt.  
His eyes, like twin lakes, glisten out,  
Though in mountains of mud ensphered,  
And manly the heart that's behind  
The coat with molasses well smeared.

True beauty is more than skin deep,  
And dirt lying thick on the skin,  
Can harm not the beautiful soul  
That lieth all purely within.  
And, spite of his mischievous ways,  
That boy is our pride and our hope;  
Who has not a stain on his hand  
That cannot be washed off with soap.

You meet him when out on the street,  
His coat and his manners are rough,  
He's covered with dirt, but his heart  
Is made of reliable stuff.  
To-day he is only a boy  
Delighting in mischief and sport;  
To-morrow, you'll find him a man,  
And one of the manliest sort!

So, don't let's be hard on him now,  
And drive him away to the bad,  
Because he just happens to be  
A ragged, genially bad,  
But, rather in frolic and fun,  
Allow him the length of the rope,  
And patiently wait till he takes  
More kindly to water and soap.

#### Etta's Letter.

BY JENNY WREN.

Little Etta Pierce lay back among her pillows, very white and wan. The long lashes drooped on colorless cheeks, until one might have fancied she was sleeping, when, at the sound of a quick, firm tread in the hall, they lifted themselves, and a gleam of joy darted into the blue eyes.

"It is papa," she whispered, in a weak, faint voice.

The next moment the door softly opened, and a gentleman looked cautiously toward the bed.

"I am not asleep, papa. I have been waiting for you."

"And how is my pet to-night?" said the fond father, for little Etta had been very ill—so ill that at one time they had feared the little lamp would go out in its socket, so closely had it burned down to the edge.

"Oh, I am better, papa—much better. I am going to get well and strong now."

"I hope so, my darling. See what I have brought you," and he drew from his pocket a square something, carefully folded in a piece of paper.

Etta's eyes sparkled, as she took it in the thin, wasted fingers and eagerly undid it. A cry of delight burst from her lips, as a picture fell from it on the bed.

It was of a little girl, just about her age, Etta thought, with beautiful dark eyes, and a sweet, smiling mouth, which seemed as though the red lips must open to speak to her. The hair fell in long, golden masses about the shoulders. Underneath the picture was written one word, "Flora."

"She cannot be real, papa. I never saw any one half so pretty in my life."

"Yes, I think she is really real. I was wonderfully attracted by the face as I passed a photographer's and caught a glimpse of it. I went in, and asked him if it was a fancy sketch, but he said no—that it was a portrait of some child in New York. You see, it is a New York artist who has photographed her."

"I am glad she is real, papa; but oh, how I would love to see her!"

It was this idea which haunted little Etta all through the night. Time and again the little fingers would feel their way under her pillow to be sure that her treasure was where she had placed it. She could not sleep, but she did not feel lonely in the long, dark hours, as she had so often done, for she felt as though her little unknown friend were close beside her.

As soon as it grew light, she drew it out to look again upon the lovely face. It was a sort of unconscious hero-worship that she felt, and she wondered, silently, if this little girl has ever been sick for long weeks—if any one so full of health and beauty could be ever ill.

Suddenly, as she lay looking at the face, her papa having fondly kissed her good-bye and gone down to his business, and her mamma busy away from her little girl's side, an idea came to her—such an idea! The color flushed her cheek at the bare thought.

On the table beside her was a cunning little writing desk, fitted up with everything she could possibly need, which had been one of her Christmas gifts.

She leaned over and drew it toward her, and then selecting one of the very prettiest of her sheets of note paper, and dipping her pen into the ink, she began her task of carrying into execution the wonderful idea.

These were the words which seemed to stare at her from the page, as though in wonder at her own temerity:

"DEAR FLORA:—Yesterday my papa brought me home your picture, and I have fallen in love with you, only I am not a boy, but a little girl just about your age. Of course, you could not love me as I love you, for I am not pretty like you are, and I have been very sick and had to have my hair all cut off, and now it is in tight curls all over my head and I look like a little terrier dog. I hope you won't be angry at my writing you, but I could not help hoping that, if I sent my letter to

the photographer who took your picture, he would give it to you and that maybe you would send me an answer. Please, please do! for I want so much to know your real name and all about you, but, oh, how much more I would love to see you and hear you talk and laugh! I am sure it would make me quite well again! Good-bye, dear Flora! I am very tired after this long letter, but I could not help letting you know how much a poor little sick girl loves you. Your little friend.

ETTA PIERCE."

Then Etta carefully folded and directed the letter, but did not seal it. First she must let papa read it and ask if she might send it.

Tears were in his eyes as he handed it back to her.

"Yes, darling, you may send it," he said. "Seal it yourself, and papa will mail it for you, only do not be too hopeful of an answer."

Three days passed by, and no reply had come. It was such a little way to New York—only two hours' ride—and yet she had not heard; but, on the evening of the third day, her papa entered her room with such a glad, smiling face that she felt sure he had good news for her, and, sure enough, he had in his hand a white envelope, which he held just before her eyes, that she might see written on it her own name and the address she had enclosed with her letter.

"Give it to me, papa—give it to me!" she cried, eagerly.

He dropped it into the outstretched hands, and she tore it open. It began:

"MY DEAR FRIEND ETTA:—I do not think I ever had such a pleasant surprise as your letter. It seemed so funny that you should have fallen in love with me, but so nice that I quite forgot it was funny. And to think that you know just how I look, and I can't tell anything about you, except that you have got lovely little curls all over your head, and I expect a sweet little pale face among your pillows. I live in a big house in New York, all alone with my papa, and my governess, and the servants. My dear mamma is dead.

"One day I had my picture taken, and afterwards the photographer sold some of them; but papa was very angry, and would not let him do so any more, but I am glad now, since you got one of them. I showed papa your letter, and he said I might answer it, and to tell your papa that he once went to college with a Frank Pierce, and he wondered if it could be him. I just hope, and hope, and hope it is. Oh, I forgot to tell you my papa's name is Roger Vernon, Esq., and my own real name is Flora Vernon. I hope you will get well soon. I have a dear little pony, and would like so much to take you to drive. Maybe I shall some day. Please write me again, and please don't think that all the love is on your side.

"Your little friend,  
Flora."

"Papa, is it not a lovely letter?" cried Etta; "and oh, did you know her papa, really?"

"I once knew a Roger Vernon; yes," answered Mr. Pierce, while his eyes twinkled as if with a sudden happy thought, the result of which was a letter of which he said nothing, but which was dispatched by the next mail, and was addressed to Roger Vernon, Esq.

Two days later, Etta was to sit up for the first time. She had just been comfortably fixed in the big arm-chair, among her pillows, when there came a little tap at the door.

"Come in!" she cried; but when it slowly opened, she rubbed her eyes to see if she were dreaming, for there, on the threshold, stood the most beautiful little girl she had ever seen—even more beautiful than her picture.

In another minute, Flora had her in her arms. What could it mean? But her father's laughing face, soon peeping in upon them, solved the mystery.

"I found that Flora's father and I were old friends, and so I wrote and asked him to spare us his little girl for a few days, and he kindly consented."

"But only, you know, on condition that when Etta is strong enough she is to pay me a visit," said Flora, squeezing Etta's hand, and bending over to give her another kiss.

"But Etta must not forget her share of the compact," smilingly added her father. "She said if she could only see you she would get well again. I think this gave me the idea of sending for you."

"I am almost well now, papa," she cried; "only I can't quite believe. Is it not all a dream?"

And it really seemed as though the child had spoken truth; for at the end of a week, the color had come back to both cheek and lip, and even the little curls on top of her head seemed to curl up tighter than ever in rejoicing that she would soon be well again.

Flora's week lengthened into two. The two children never grew tired of the wonderful manner in which they had become friends, and when the time for their parting really came were only consoled by the promise, that in one short month Etta's papa would bring her to New York, for that famous visit, and the ride behind Flora's pony.

But of that visit we shall have to tell you another time.

#### Special Notice from "Bliss' Chief's" Band.

MR. Red Cloud, speak for Blackfoot, the great Medicine Chief, and happy hunting grounds. He says he loves white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail, 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid), 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

#### A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

#### LETTER FROM BOSTON.

BY JOHN WETHERBEE.

We have had rather an amusing, though rather melancholy episode in the general flow of metropolitan spiritualistic matters. Amusing, because Puck, if he still lives after his creation three hundred years ago and more, must have said, from the roof of the Tremont Temple, as he looked down on the packed congregation of worthy orthodox faces in the twenty-five hundred seats below, "What fools these mortals are!" with the emphasis on every word, and a star against it, to define the word as meaning the pious sceptics who constituted the large part of the audience. Melancholy, to think that a large and reputable looking body of people, of half a dollar a ticket quality, could sit down and enjoy a lot of cheap rope-tying tricks with their extensions into music, or rather sounds of bells and guitars, and see a minister roll out of a cabinet without any coat on, and handcuffed to a chair and a table, laying his length on the platform floor, and suppose it to be Spiritualism, that has made so many believers in a future life, when the pulpit has only made hypocrites. Melancholy! Yes, when at the successful imitation of a well known exposé of spiritual manifestations, he asked the audience to be quiet, and give him the privilege of thanking God with a long solemn prayer. I am the last person in the world to find fault with devotion, if a man feels the better for it. I have enjoyed even the sincerity of a negro prayer-meeting, yet my intellect is rather infidel to invocations, only as a sort of mental gymnastics. But to witness this reverend mountebank after he got his coat on, praying, I laughed; at least esoterically, clear through, and looking up, I almost fancied I saw Puck of the Midsummer's Night's Dream, with his thumb on his nose, and the digits of his hand vibrating as with unutterable delight.

The Rev. Mr. Waitt, who evidently has no antecedents to speak of—that is, he frequently gives an audience to understand so—but who broke out suddenly into a people's preacher, and pitched his tent and preached in different places and seemed to make conversions, and provincially became somewhat expert in exposing Spiritualism, and more or less successfully imitating the manifestations, and was very loud-mouthed in saying that every medium, no matter where, was a fraud, and his mission was to prove it. He seems to have made an impression on Christian associations, and they took him up, and many of the ministers also, and have made a small lion of him in the humbler walks of polemic life, and he has blossomed out into a full blown exposé. It is well to post you, for he says it is his mission, and he may be among you some day, so let me put this my mark on him. The newspapers, always unfair to Modern Spiritualism, called those exhortations "Spiritualistic Exposures." Yet he exposed nothing, but did some of the tricks called "Spiritual Manifestations," and by the audiences drawn by him has been hauling in money.

A man came forward and offered to produce a medium who would do things he could not imitate, and the challenge was accepted and a day fixed for a meeting. Nobody seemed to know this man. Certainly he was not known among the Spiritualists; but the idea was a card, and was evidently going to take, so the small fee which was to be charged was found to be fifty cents when the time arrived, and Tremont Temple was full, and the challenger stepped forward and presented Mr. Lincoln, of many aliases, as the medium who could successfully defend spiritual manifestations. There was some expressed disappointment by a few who had seen Mr. Lincoln, but the many supposed him to be a great spiritual light; but I presume the readers of MIND AND MATTER will remember him as the "man on the make." He has done nothing for the last ten years but go around as an exposé or doer of cheap tricks, calling it Spiritualism, hauling in money from the sceptical and religious world, all over New England, and to the disgust of the Spiritualists.

The Boston papers are not very fair to Modern Spiritualism in this connection, calling it in headlines and bulletins, "Spiritualism Exposed." The stately *Advertiser*, however, said it was rather one-sided, but it was a very cheap affair, and in the play, Hamlet and the ghost was omitted. It was all understood between them, Lincoln doing nothing but what the Reverend could imitate, and the medium(?) admitted the Reverend to be very clever.

In fact the audience in their ignorance of this subject, supposed Spiritualism was exposed and exploded, when in fact it was not represented either by its exponents or its manifestations. The co-operation of the two, however, made a good thing of it themselves, each securing five or six hundred dollars apiece; but it is pleasant to feel it came out of orthodox's pockets, for I could count two ministers to one Spiritualist present. In fact Spiritualism was not represented in the seats; any more than it was on the platform. But what a pity it is, that so large a crowd of people could really think that show was Spiritualism, or that people were made Spiritualists by such cheap antics—and a pity also that the secular press which is the power of the nineteenth century, knowing better, does not be fair and tell them they did not witness any Modern Spiritualism.

I am grieved and mortified to meet many live and sensible people in the street, who did not attend that meeting, who only read the reports in the paper, speak to me as if the bottom had fallen out, taking it for granted that the Rev. Waitt, (who is very much such a looking man as Moses Hull), has really shown how it is all done. However, it is calling attention to the subject, and it is possible that "Destiny may be shaping our ends rough hew them how we may," and we will be the brighter for it; for Truth is awful long lived; and it may be now only the auroral hour of our Truth, yet we know time flies, and before many years we will see its "high changed" or noonday.

P.S.—Col. King was a showman and being a Spiritualist, this was a planned job. Rev. A. A. Waitt was also a showman, or clown of a travelling company. A reliable person said, for a little while he travelled with the Davenport boys. A man told me also that he travelled in company with Lincoln in exposing spirit manifestations, as the Warren Brothers. Warren is one of the names that Warren Lincoln has travelled under. The whole King, Lincoln, Waitt affair was all planned to make money and they succeeded, but the money they got came out of the pious not the Spiritualists. He has played it on the evangelical world this time as bad as Bishop did, but since he is a successful tent revivalist, he may stick and become a minister or worthy reverend; but the syndicate or combination troupe was a cut and dried affair just as I write you.



## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

SAMUEL HOPKINS,  
(Founder of the Hopkinsians.)

It is about seventy-seven years since I passed to spirit life. I was the founder of a sect known as the Hopkinsians, and died at Newport, R. I., in 1808. What foolishness this sectarianism is! It is merely hair-splitting concerning a theology that ought to be exploded. The doctrines of the Trinity, vicarious atonement, and infant baptism are things that belonged to the idolaters of past ages. There is no value in any of them; but there is value in life, and to live that rightly and according to the best dictates of conscience. A mortal life of that kind cannot fail to make you happy as a spirit. We want no creed—we want nothing but a desire to act correctly toward one another while here. If we start life aright here, we reap eternal happiness. If we start incorrectly or get our ideas clogged by any ism or creed, we are sure to become miserable spirits. There is no man that ever lived who possesses any means in spirit life that can save another man. They must save themselves, and for God's sake, wake them up to that idea, for they need it. It is these miserably ignorant and deluded spirits who, through obsession, are ruining many spirits still in the mortal form. Mediums must wake to know this and resolve, with all the power they can command, to say positively that they will not submit to anything from a spirit that does not conform to the judgment of reason. If they do not do this they will have a hell of bad conditions during their mortal lives. What I state here to-day I learned in my mortal life, for I was a medium to a certain extent, and it has made me happy as a spirit, because immediately after my translation, all the scales of bigotry and ignorance tumbled from my spirit eyes, and I saw life as it really is. My object in coming here to-day is to make these self-deluded ones read this communication and reflect upon it. You can sign me,

SAMUEL HOPKINS.

[We take the following condensed sketch of Mr. Hopkins' life from the *Nouvelle Biographie Generale*.—Ed.]

Samuel Hopkins, an American Theologian, born Sept. 17th, 1821, at Waterbury, (Connecticut) and died the 20th of December, 1803, at Newport, (Rhode Island). He studied at Yale College, was ordained in 1743 a minister, and had charge of a congregation at Newport from 1770 to 1780. He was a pious, zealous man, full of enthusiasm, according to Channing, who eulogized his life; but his religious opinions gave rise to an animated controversy. Those who adopted them took the name of Hopkinsians. They were Calvinistic Puritans. He left a "Dialogue Concerning the Slavery of the Africans," (1776), in which he proved that it was the duty as well as the interest of the United Colonies to free the slaves; also, "System of Doctrines Contained in Divine Revelation," (1793), containing the whole of his doctrines, particularly on sovereign good, sin, &c.; besides several theological dissertations, among them a "Treatise" on the millennium, &c.

[Samuel Hopkins was noted for his fearless devotion to what he believed to be his duty; never stopping a moment to consider his personal interests where he saw wrong, oppression and suffering demanding his powerful defence. He is the same great soul in spirit life, and denounces the doctrines and ordinances of the Christian churches, which he once taught as truth, to be the relics of idolatrous ignorance and superstition. Who will heed the warning voice of this intelligent and thoroughly informed spirit? But few, we fear.—Ed.]

## HIPPARCHUS (A Grecian Astronomer).

**Sir:**—In the mortal life my principal pursuit was the study of Astronomy; and no astronomer can ever have a narrow contracted idea of God. He must of necessity, according to the science he is studying, have a spirit that would grasp the universe. When an astronomer is gazing out into stellar space and sees the immensity of power there manifested, he becomes lost in his nothingness. In my day were costly temples, and many had been built before my time, but God, the spirit, that I worshipped, dwelt not in temples made by mortal hands. It grieved my soul to see the miserable rabble of my time swayed now this way and then that way by designing hypocritical priests. There was never, at any time, a worse idolatry than at that epoch. All those splendid temples were an insult to the Great Infinite Spirit and their falling and scattered ruins are the marks of his vengeance and soon oblivion will swallow them up. The blind devotees of that idolatry and the followers of those deceiving priests, after 2200 years in spirit life are still following the lead of those blind leaders of the blind. They still keep up their pomp and ceremonies and suffer a hell of misery for their ignorance. They will not awake from this folly until you mortals send enough spirit missionaries among them to awake them out of their long trance. For they are entranced with one idea and that idea is to perpetuate the same system of errors which bound them here. In this entranced condition they ever see before them their holy cities and temples. There is such a thing as enchantment. A spirit can enchant itself, and through its psychological influences hold thousands of others within the belief that they are happy, when in reality they are miserable. Spirits must be sent over there that are stronger, mentally and psychologically than many we have there now. There are many wise, pure and upright spirits in spirit life, but they are so pure that they cannot force themselves into those dead, monotonous surroundings created by false theologies. They have thought themselves out of those conditions and they cannot return to them, and therefore the redemption of those who remain must come from this side of life. This is my experience as a spirit. When I had gotten out of those conditions that I have described I could not force myself into them again. We, who are advanced as spirits, receive just as much abuse, when we try to reform these ignorant spirits, as you do in trying to reform mortals. They say to us, "Go away—let me alone—I am suited—what right have you to meddle with me?" Sir, this is a thankless office, and I have made up my mind, as a spirit, that I will help any spirit or any mortal that wants to help themselves; otherwise I will have nothing to do with them whatever. I died at Rhodes, somewhere about 140 B. C., and my name was Hipparchus.

[Wild Cat, the Indian guide, described this spirit as wearing a cap on which was painted the

signs of the Zodiac. We take the following account of Hipparchus from "Thomas's Dictionary of Biography, &c.—Ed.]

"Hipparchus, the founder of the science of astronomy, and the greatest astronomer of antiquity, was a native of Nicaea, in Bithynia. He was of Greek extraction, and flourished about 150 B. C. Many of his observations were made at Rhodes. His writings are all lost, except a 'Commentary on Aratus,' which is the least important; but the knowledge of his discoveries has been preserved by Ptolemy in his 'Syntaxis.' The first who made systematic observations, he was also the first who discovered that fundamental fact in astronomy, the precession of the equinoxes. A discovery so important would have sufficed to immortalize him; but he also greatly enriched the science of mathematics, and was the first who understood trigonometry, both plain and spherical. He invented the planisphere and the stereographic projection, and gave rules for the calculation of eclipses, by means of which he determined the longitude. According to Pliny, who calls him the confident and interpreter of nature, Hipparchus having perceived a new star that suddenly appeared in his time, was stimulated by it to form his catalogue of one thousand and eighty stars, which is preserved in the 'Almagest' of Ptolemy. In this operation he used the astrolabe, which was probably invented by him. He originated a more complete system of geography, and the mode of determining the position of towns by circles drawn on the earth corresponding to those on the celestial sphere. Among his lost works were 'On the Magnitudes and Distances of the Sun and Moon,' 'The Movement of the Moon in Latitude' and 'On the Retrogradation of the Equinoctial and Solstitial Points.'

[It is the spirit of this immortal Greek that after two thousand years comes back to earth and points out the way, how his benighted spirit countrymen, are to be awakened from their trance-like idolatry. Who will become the helpers in the work he points out?—Ed.]

SUSANNA BANNERMAN, (Williminstown, Vt.)

**GOOD AFTERNOON:**—I passed away at Williminstown, Vermont. My name was Susanna Banner. I return here to-day, because certain spirits have informed me that it would be to my advantage spiritually. I was not very old, only about twenty-five. But my mind follows something like a phantom. I do not find this Saviour—I do not find anything but a hopeless waiting. You wait over here for a judgment day. That judgment day is too long in coming. According to the spirits who have advised me to come here, that judgment day—that judgment book lies within yourself. Do you think that is correct. (She was answered "Yes, that is correct.") Then I will have an entirely different way of proceeding. As a spirit I already feel that I shall soon get free from that misty state that I have been in. I believe these spirits who have sent me here, and have confidence, they will show me how to reach a true heaven. So I thought I would come and give me, few words, and take what advice you can give me.

[To our questions she said that in her earth life she had leaned to Congregationalism, but was not, as we understood her, a member of that church. Wild Cat, the Indian guide of the medium, said she looked thin and weak.]—Ed.]

JOHN WALKER (English Lexicographer).

**GOOD AFTERNOON, Sir:**—That all religions are humbugs I am satisfied; and I think that of all leeches that live off of humanity, the priests are the worst. Why? Because, if they know anything, they know that their religions are frauds. There is no man who has ever studied Greek and Latin who can honestly believe in Jesus Christ. He can say he does, but in his own conscience he knows the story of him to be a mythical fiction. These are harsh words, but they are no harsher than is necessary to meet the wants of poor humbugged humanity. Now, what is a spirit? As I understand it, I am a spirit. I am just as I existed as a mortal, except that I have thrown off the outer casement. Now the views expressed in the first part of this communication were not my mortal views, but they are the views of a spirit who has been humbugged by priests. As I was a man of strong will when in the mortal flesh, I hate priestcraft because I have been deceived by it. If I had spent more of my time in inquiring into the true effect of spirit working on matter, I might have saved myself from all these mistakes. As it is, I am trying to see if I cannot get a band of spirits together who will help me to rub this infernal nonsense out. Let us have a religion of sense and not of nonsense. That is about all I will say. My name was John Walker. I died in London, somewhere about 1807, and I was the author of "Walker's Pronouncing Dictionary."

**Good-bye, Sir.** We are friends in this work.

[We take the following concerning Mr. Walker from the *Nouvelle Biographie Generale*.—Ed.]

"John Walker, an English grammarian, born the 18th of March, 1732, at Colney Hatch (Middlesex), died August 1st, 1808, at London. His parents being poor, were unable to give him an education, and he had to study without a master. As he had no taste for being a humble artisan, for which they intended him, he embraced, at an early age, the dramatic profession, which he followed until 1767, without attaining distinction. At that period he abandoned the stage to found, in concert with James Usher, a school at Kensington. This enterprise, which was not successful, was abandoned at the end of two years. Walker then established himself as a teacher of elocution, and acquired great success as well in London as in the large cities of Scotland and Ireland. Reared in the Presbyterian religion, he became toward the close of his life a fervent Catholic. No one, before him, had attempted to establish rules for the pronunciation of the English language so logical as his. The researches of modern philologists ought not to consign to forgetfulness the labors of a savant who has rendered such great services in this branch of literature. This, however, is hardly to be feared, because 'Walker's Dictionary,' published in 1775, was reprinted in 1895 for the thirtieth time, and has always been regarded as authority in that which relates to pronunciation. We cite of his works, 'A Dictionary of the English Language,' 'Rhyming Dictionary,' 'Elements of Elocution,' 'Rhetorical Grammar,' 'Critical Pronouncing Dictionary,' 'Key to the Classical Pronouncing Dictionary of Greek, Latin and Scripture Proper Names,' 'The Melody of Speaking Delineated,' 'The Academic Speaker,' and 'Outlines of English Grammar.'

[It was this once Presbyterian and Catholic spirit who returns and admits that in his conscience, while yet holding to those religious faiths,

owing to his knowledge of the Greek and Latin tongues, did not believe in Jesus Christ. How many more fervent Presbyterians and Catholics, are there not, who believe as little in that mythical hero as did John Walker?—Ed.]

JOHN BRIENNE (A Crusader).

**GOOD DAY:**—What will not a man go through when he becomes a fanatic in religion. While I might have remained at home and lived a happy life, I lost my life in its prime through fooling about the Holy Sepulchre—the greatest nonsense that ever possessed a man! Yes, I lost my life in fighting to recover the Holy Sepulchre from the Infidels. A wise set of men we were! We were greater Infidels than those we drove out, for they had a little sense—we had none. I return here to-day out of a desire to help reason to kill religion. If this can be done without bloodshed it will be one of the best things for the advancement of man that can happen on this planet; for it will benefit him here and enable his spirit to progress hereafter. There is one thing particularly that I desire to see abandoned and that is the cross. That symbol of mental slavery is ten times more hateful to me as a spirit than all the sufferings through which I have endured in spirit or in mortal life. When that symbol is banished from the earth then will mankind be spiritually resurrected. But, as long as that exists there never will be peace, for it is the symbol of blood. It was raised up in blood and it will go down in blood. These are the words of a spirit who thinks he knows what he is talking about; for he had a bitter mortal experience and for a long time his spirit experience was "worse." I belonged to the Crusaders. I died about 1237. I was known when here as John Brienne—at one time King of Jerusalem.

[The spirit could not control the medium to pronounce the name and spelled it as given. Wild Cat said he was dressed in mailed armor, with helmet on his head. We take the following account of John Brienne from the *Biographic Universelle*.—Ed.]

"John de Brienne was the third son of Erard II., count of Brienne, and Agnes de Montbehaid. Nothing is known of his youth, nor the date of his birth, which appears to belong to the last half of the twelfth century. As the Christians of Palestine came to ask of Philip Augustus for a husband for Aerie, daughter of Isabella and Conrad of Monterrat, heiress of the kingdom of Jerusalem, the King of France chose John de Brienne, who united all the qualities of a true French knight. He set out for the Holy Land in 1209, married Marie, and took the oath of King of Jerusalem in the city of Tyre. His arrival in Palestine was signalized by some advantages obtained over the Saracens, then masters of a great part of the kingdom that he was called to conquer, but as he had led with him only a small number of knights, his successes were only transient. The Pope preached a new crusade to help the Christians of Palestine. Andrew, King of Hungary, and several other princes of the West, took up the cross, disembarked at Ptolemais, now St. Jean d'Acre, and joining John de Brienne, they obtained some new advantages. A short time thereafter they resolved to attack Egypt, and the Christian army assembled under the walls of Damietta, which surrendered after a siege of six months. During the siege, dissension broke out among the chiefs. The Legate Pelagius desired to be master and to direct the operations. He displayed so much haughtiness and obstinacy that John de Brienne was obliged to retire to Ptolemais. The Legate then placed himself at the head of the army, and resolved to march against Cairo. This determination was very fatal to the Christians, who on their march underwent all kinds of sufferings, and were obliged to abandon Egypt after having made a mortifying capitulation. What remained of the kingdom of Jerusalem was near falling under the power of the Saracens. John de Brienne implored new help from the West. He went in 1222 to the Assembly of Ferentino, the object of the meeting of which was a new crusade. The Pope advised John de Brienne to interest Frederick II. in the fate of the kingdom of Jerusalem, by giving him his daughter Yolanda in marriage. John de Brienne consented to this, and Frederick married the Princess Yolanda, took in advance the title of King of Jerusalem which belonged to his father-in-law, and did not set out for Palestine. From that cause the West was troubled by the quarrels of the Pope and Frederick. The German Emperor and the Sovereign Pontiff declared war against each other, and John de Brienne commanded the armies of the Pope against his kinsman. The Roman State and the kingdom of Naples were several times ravaged by the armies of the two parties, when it was John de Brienne's fortune to ascend the throne of Constantinople. The Latin Empire fell to ruins. Baldwin II., who ought to have succeeded his father Peter Courtenay, was yet a minor. The principal men of the kingdom asked of the people a prince who could govern and defend them. The Pope cast his eyes upon John de Brienne, who was invested for life with the title and prerogatives of Emperor, on condition that he would give to the young Baldwin his second daughter, and that the latter should succeed to the Empire. John de Brienne arrived in Constantinople in 1229. The historian Acropolites, who was then in that city, said he appeared to be eighty, a strange support for a throne which had so much need to be sustained by a vigorous hand! Meantime John de Brienne did not disappoint the hopes that had been placed in his skill and bravery. He had to combat at the same time the King of Bulgaria, and Vataces, Emperor of Nicaea. One hundred thousand men besieged Constantinople, which was only defended by a small number of barons and Knights. These elite warriors performed prodigies of valor, and routed the besieging army which left their baggage and their fleet in the hands of the conquerors. The following year the Greeks and Bulgarians were anew repulsed and put to flight by John de Brienne and his knights. The early victories aroused the enthusiasm of the warriors of the West. A great number of crusaders set out for Constantinople, when John de Brienne died. His death, which happened the 25th of March, 1237, suspended the preparations of the new crusade and left the Latin Empire without support and without hope. Some authors pretend that John de Brienne took part in the fourth crusade, and that he was, in 1204, at the taking of Constantinople; thus by a singular destiny he saw the end of the Latin Empire of which he had seen the beginning, and which should count him among the heroes who had founded it by their arms.

[We incline to regard this last communication as the result either of too imperfect a control or as the deception of a personating spirit. Our rea-

sons for this are as follows: The medium had been sick for several days, and was doubtful of his ability to give the sitting. Just before this spirit took control, Wild Cat, the guide, expressed a doubt of the propriety of allowing it. We did not interfere and the communication was given. There are too many discrepancies between the communication and the history of John de Brienne to accept it as reliable. We give this communication as we give all the others as they come, leaving each reader to judge of the probabilities of the genuineness of them. That neither the medium nor ourself had anything to do with shaping the communication is positively certain. There we leave the matter.—Ed.]

## KIND WORDS.

Mrs. J. Monroe, Pleasant Valley, Iowa, renewing subscription, writes: "Enclosed please find one dollar and a hearty God bless you, to continue indefinitely my subscription."

S. B. Mode, Modena, Pa., writes: "My subscription to your paper expired, I believe, with the last number. I hasten to renew, because I would not do without it on any account."

Eason Johnson, Clinton, Ill., renewing subscription, writes: "With my present views I expect to be a continual subscriber to your paper. I am well pleased with your style; I shall try to help get more subscribers."

L. B. Fannce, Box 234, Plymouth, Mass., renewing subscription, writes: "I do not want to lose a single number of your paper. I feel as though it ought to be in every household, and read carefully by every inmate, and its glorious truths received by all mankind."

Frank Hickman, Crystal City, Mo., forwarding club, writes: "Many thanks for sample copies received; will try to get more subscribers. I like the stand you take and the way you handle the R.-P. Journal. I used to like it in Brother Jones' time, but not now. You have my best wishes for the success of your valuable paper."

A. C. Williams writes: "Bro. Roberts, I would say, God bless you. Do any of us know what we were born for, and destined to be? I once said, 'I wish I could be born in Christ's time'; now I say, 'How glad I am that I was born in the advent of Spiritualism, in the year it was' (1847). I love to progress. I love to help myself and others. I am fighting among orthodoxy and ignorance."

Hon. A. G. W. Carter, Cincinnati, Ohio, writes: "I am still pleased with your paper. Your steady, fast defense and protection of mediums is certainly warmly approved by the spirits and must meet the approbation of all true Spiritualists. Without mediums we would be as nothing—with them, everything. Persevere in your defense and protection."

Mrs. J. W. Elliott, Toledo, O., writes: "Please find \$2, postal order within, to renew our subscription to your paper. We admire a fearless mind that strikes for liberty and justice, not only for embodied spirits, but for the disembodied that know not what they do, but do what they know not, to the benighted wanderer of earth. Go on, brother, the spirits of light will sustain you in your noble work of liberating humanity from the clouds of the past."

G. A. Coffin, Rochester, Ind., writes: "I am beginning to think that the time that I paid for your paper has expired, as I have not received it for two weeks; have not noticed the date on the wrapper. Enclosed please find \$2 to pay for it from the time it stopped until the two is used up. I can't begin to do without the paper. You are doing a glorious work. May angels and mortals give you abundant help. I am yours for the glorious truth of spirit return."

C. W. Hall, Rock Rapids, Iowa, writes: "As my nite towards the life of your excellent journal is nearly exhausted, I send you another, so that it will not miss its weekly visits, and to let you know that I expect you and the paper to be my friend as long as I live in this world, and I hope in the next also. I hope you will get all the Bandytes converted to good sense, and that there will be no enemies to true Spiritualism there, beyond the second circle at all events. The Katie King history is interesting and new to me, although I heard of it at the time, and the ministers said then, I told you, it was all imposition and humbug."

Mrs. George N. Wilcox, Madison, Conn., writes: "I have just been reading S. B. Brittan's tirade against our worthy friend Thomas R. Hazard. I have carefully read both sides and I feel that Mr. Hazard shows nothing but candor and fairness, while Mr. B. shows a very unfair spirit. I fail to see that he has replied to Mr. H's request to state when, where and with what mediums he has investigated the materialization phenomena. I see with S. B. Brittan's last article. Bro. Colby shuts off Mr. H. Well, Bro. Roberts, you are the only one that will defend truth at all hazards. I, for one thank and bless you, and may God and the angels ever defend and protect you for your noble deeds."

Mary J. Bennett, of Woodland, Yolo Co., Cal., writes: "Enclosed you will find \$2 for your paper next year, also \$1 for the Home of Worn Out Mediums. Many thanks to H. L. Green, secretary N. S. F. A., for agitating church taxation. May every good man and woman take up the matter earnestly and sound it throughout the land. We have had oppression enough. Have you sung Col. Bundy to sleep or is he taking a bath—for renewed energy. Go on, Bro. Roberts, keep your guns loaded, ready for action; blaze away until the last enemy is put to flight. May the good angels guide and protect you, is my earnest prayer."

Justin Robinson, Kansas City, Mo., renewing subscription, writes: "We are talking for MIND AND MATTER every opportunity we get and trying to do all we can for the same. We are glad to see the stand you have taken in abolishing test conditions for materialization, excepting as controlling spirits order it. We never believed in test conditions at all, hence we are so glad you have come out so boldly to stop them, and hope all public mediums will follow your advice and good results will follow. I hope you will be an editor in spirit life as well as in the earth life. People here are rather hard on Spiritualists, but we are able to stand our ground and gain every day. We wish you a long and prosperous life."







what any sensible and honest friend of Spiritualism would have done to save one of the best media from destruction. The man who would express the hope that such a friend of mediums should be suppressed in her efforts to protect a helpless medium assailed by brutal cowards, is himself a white-livered coward who would not dare to look that true woman in the face.

We sincerely wish it was possible for us to allow the repeated acts of villainy of Col. Bundy to pass unnoticed, for he is himself undeserving the notice of any decent person, but as he controls a paper that is being used to disgrace and injure Spiritualism, and wrong the media of the spirit world, there is no alternative but to expose his vile acts to the public gaze through the only paper that is grappling the foes of truth, in their attempts to crush Spiritualism.

#### THE EDITOR-AT-LARGE BUSINESS AGAIN, AND SO FAR AS WE ARE CONCERNED FOR THE LAST TIME.

In the *Banner of Light* of November 13th is a letter from Mr. Nelson Cross, of New York, which comes from him as "a member of the committee," whatever that may mean. Mr. Cross says:

"It is now something less than a year since the determination on the part of a number of Spiritualists, to employ some suitable representative to look after the interests of the fraternity as related to the public, and particularly the press of the country, hostile to its advancement, \* \* \* resulted in the selection of Prof. S. B. Brittan, of New York City, who entered upon his duties at the beginning of the present year, under the designation of Editor-at-Large, since which period he has given his unremitting attention to the work assigned to him."

It is true this is rather contrary to the statement of the *Banner of Light* in regard to the source and extent of Prof. Brittan's authority; but we make no objection to Mr. Cross's presentation of the case, we regarding his view of the matter as vastly more reasonable than that of the *Banner*. In the issue of August 21st, 1880, that paper says:

"The purpose for which the Editor-at-Large project was inaugurated by a band of spirits, to which we have heretofore alluded, seems by many of our readers to be misunderstood, they supposing it to be a movement for the benefit of the *Banner of Light*, when nothing could be further from the fact. The scheme emanated exclusively from the spirit-world workers—they feeling that the time had come when an experienced and competent person for the task should be selected to reply to the secular press writers against the spiritual philosophy in the columns of such journals of that character as would admit his articles among their contents. After mature reflection they named Prof. S. B. Brittan as the man best qualified for this important work. We were requested to aid the Spirit Intelligences in so doing, to which we readily assented, not supposing for a single moment but that the representative Spiritualists in all parts of the country would see this matter in the same light we did and lend a helping hand."

There is certainly a very wide difference in these two statements as regards the nature and origin of this preposterous scheme. Mr. Cross says it was the result of a movement originated by himself and other Spiritualists; and the *Banner of Light* says the scheme emanated exclusively from the spirit-world workers. What portion of the spirit-world workers the *Banner* did not venture to say. We do not believe the spirit friends of Spiritualism had anything to do with it, or it would not have proved so complete a failure. We have yet to learn of the least good that has resulted from it. The few articles we have seen from the pen of Dr. Brittan, have been not in the capacity of "Editor-at-Large, but over his own private name, which was just and proper, for he wrote in no sense as an editor, but only as a private correspondent. We have made no objection to Prof. Brittan's writing as much or little as he pleases, and to people's paying him, therefore, as much or little as suits them, and we know of no one who has done so.

What they have done, and what they have a right to do, is to protest against being made in any way responsible for what they or their employee may say or do in their name. What we demand of Mr. Cross and his associates is, that they will tell the Spiritualists of this country who comprise the constituency of that committee to which he refers, and who are embraced in "The Fraternity" represented by Prof. Brittan under the absurd title of "Editor-at-Large." Outside of the few persons who have contributed toward paying Dr. Brittan for his services, we know no Spiritualists that he can with the least propriety claim to represent. Mr. Colby tells us that he represents the "spirit world workers." Mr. Cross says "the fraternity" comprised in an unnamed number of Spiritualists. There is nothing to show that he represents either, if we may judge by the general refusal of Spiritualists to be gullied by the "Editor-at-Large," but we may very much question whether either Prof. Brittan or the "Committee" who employed him, of whom Mr. Cross claims to be a member, represents anything or anybody other than Prof. B. himself. As Mr. Cross admits that his position is "purely private," no one should object to so purely private an affair. It was because Prof. Brittan and the *Banner of Light* insisted that he held a rightful public position as a representative of Spiritualism, that we emphatically protested against so groundless an assumption. The wisdom of that protest was more than justified by Prof. Brittan's attempt to ignore and deny one of the best attested facts of Spiritualism, to wit: Spirit form materializations of objective tangibility. What good Prof. Brittan has accomplished,

if any, we have not yet discovered. He certainly has not succeeded in making himself very conspicuous in his new role.

Mr. Cross says: "The eminent qualifications of Prof. Brittan to discharge in the best way the manifold duties of Editor-at-Large have never been called in question." We presume Mr. Cross has not been a reader of MIND AND MATTER, or he never would have made as broad a statement as that. We certainly have not only denied that Prof. B. does possess the qualifications claimed for him, but we have shown very satisfactorily to ourselves, and apparently to many others, that not any one is possessed of such qualifications, much less Dr. Brittan. If that is not the case, why an entire cessation for many months of contributions to the fund raised for him?

Mr. Cross appreciates the true position of Prof. Brittan, when he says:

"Had not his self-sacrifice and devotion to the cause, first of liberal Christianity, and afterward of Spiritualism, left him in his declining years comparatively poor; he too might offer (as some, for reasons best known to themselves, have already done,) to do the work gratuitously, for which his thirty-four years of constant labor in the same field have pre-eminently qualified him. But while others, whose achievements have been no greater, have received gratuities made up of voluntary contributions, that they should not want, is it indeed so unreasonable that the Editor-at-Large should be paid for his work a sum which is really insufficient, after all, to supply his daily wants?"

This is just what we supposed to be the true inwardness of this Editor-at-Large scheme. Had Prof. Brittan's friends who sought to give him a lift, acted in good faith with the spiritualistic public, and not undertaken by indirection and subterfuge to give him assistance, the response would have been very different from what it has been. Spiritualists are not given to countenancing imposition of any kind, and hence their unwillingness to appear to be duped by contributing to a project that bears its insincerity on its face. We are sorry for Dr. Brittan, that his interests have been so miserably mismanaged by those that we freely admit sincerely sought to advance them. He is not the first distinguished man who could with propriety have exclaimed, "Save me from my friends."

Mr. Cross says: "Certain friends of the spiritual cause have banded themselves together as a committee [So the committee is self-constituted after all, and as little represents any person as does their employer Dr. Brittan.] to secure his services in the field of labor," &c. We remember to have seen a long list of names of persons with their respective addresses, published in the *Banner of Light* many months since, who, it was respresented, had assumed the duty of collecting funds to hire Dr. B., but what they have done, we venture to say Dr. Brittan would gladly know. It is hardly likely such distinguished and honorable persons as constituted that self-appointed committee would collect and pocket contributions, and we may therefore conclude they made little or no effort to discharge their self-assumed duties, or were almost wholly unsuccessful in persuading Spiritualists or others to countenance the representative pretensions of the committee or those of Dr. Brittan.

In any view of the case, the "Editor-at-Large" scheme is an absurd failure, and should be, if it is not, promptly dropped. Idol worship among Spiritualists is not in vogue, and investments in that direction will, as they ought to, result in mortifying failure.

#### A MOST SUCCESSFUL SEANCE GIVEN BY MRS. CHARLES ROSS, OF PROVIDENCE, R. I.

During the recent visit of Mr. and Mrs. Ross in Philadelphia, they were the guests of Mr. and Mrs. Bliss, several of whose seances they attended. Mrs. Ross, who was a stranger to the Spiritualists of Philadelphia, kindly consented to give a public seance in order that they might see the phenomena in the way of spirit form materializations which occur through her mediumship. The time appointed was Wednesday evening, Nov. 3. A harmonious circle was in attendance. Mrs. Ross used the cabinet of Mr. and Mrs. Bliss. Soon after Mrs. R. entered the cabinet the forms began to appear, most of them being fully materialized and coming out of the cabinet in full view of the circle. Not less than eight or nine forms, male and female, appeared. We were permitted to go up to no less than three of them and could scan their features with critical closeness. One of these forms was a female wearing no resemblance in any respect to the medium. She was adorned with a profusion of dark brown hair of silky fineness, which hung parted in front over each shoulder and extending below the waist. Extending her hand to our own she made us grasp this hair, and then, still holding our hand, jerked it with such force as showed it was firmly attached to the scalp of the head. This spirit we recognized as Mary Lavoie, a French Canadian girl, one of the controls of Mrs. Jennie Holmes. We have many times seen and conversed with this spirit through her medium, Mrs. H. She came through Mrs. Ross precisely as she always did through Mrs. Holmes, and we could not fail to recognize her. She has since through the latter informed us of her coming, so that the identity of the spirit cannot be questioned by ourselves.

The next form that we were permitted to scrutinize was that of a man with full beard, as distinct a materialization of a spirit form as we ever saw. There was an individuality about that

spirit that could not be mistaken for the medium or any other person in the room. The third form we scrutinized was that of the brother of Capt. Mat. Clary, of Joplin, Missouri, who was present and fully recognized him. This spirit expressed his willingness to shake hands with us. The vice-like grip with which he clasped our hand showed almost more than mortal power, and such power as no woman could possibly exert. These forms were seen in a light amply sufficient to warrant us in attesting their spirit nature.

Then followed a scene such as we never saw transcended. Capt. Clary, his wife and little girl, were then called up to the cabinet, where they were greeted by the presence of their five spirit children, who conversed with them and sang their old familiar hymns and songs with them. While this was going on we were permitted to go up to the cabinet and listen to those juvenile spirit choristers, each voice of whom we could distinctly recognize by its individuality. Two of these spirit little ones with their own hands cut off locks of their hair, the other three having done the same the previous evening at Mrs. Bliss's regular seance. The hair of these children was fine and curly, but varied in shade and appearance as markedly as was possible. Captain and Mrs. Clary said the identity of the hair of each was unmistakable. Flowers were brought by these spirit children to Mrs. Clary, which had been promised her by them before their mother left Kansas. This was, however, at a special seance given to Captain and Mrs. Clary.

After these most interesting and remarkable manifestations had taken place, with Mrs. Ross alone in the cabinet, Mrs. Bliss was entranced and taken into the cabinet, when double materializations continued to take place for nearly an hour. We do not remember, ever, to have seen greater power manifested in a circle.

Mrs. Ross is undoubtedly a medium of the highest gifts and merits, and we advise all who can, to witness the work of the spirit world through her mediumship. Mrs. Ross's address is No. 85 Carpenter street, Providence, Rhode Island.

#### ANOTHER SLANDER OF THE ENEMY AN UTTER FAILURE.

It will be remembered that two months since the hostile press of the country was filled with libelous allegations to the prejudice of J. Willie Fletcher and Mrs. Susie Willis Fletcher in relation to the rightfulness of their possession of certain goods alleged to be the property of a Mrs. Davies of England. Mr. and Mrs. Fletcher are both distinguished spiritual mediums, and therefore the eagerness of enmical journalists, to make the most of the opportunity to give them a bad name and to injure the cause of Spiritualism with which they are so prominently identified. A man named McGeary, who passes under the alias of Dr. Mack, an adventurer of but indifferent character preferred a criminal charge against Mr. and Mrs. Fletcher. The indictment upon that charge was called for trial week before last, when it was found that the prosecutors, McGeary and Mrs. Davies, had fled to England to escape the consequences of having made a false accusation against Mr. and Mrs. Fletcher. As a matter of course, the indictment was quashed, there being no evidence whatever forthcoming against them. What papers that published the groundless slanders against them, will have the honesty to confess the wrong they did to two innocent persons, with the base and dishonest purpose of creating popular prejudice against Spiritualism? In the light of their habitual dishonesty in such matters, it would be the height of folly to expect it.

#### Miss Leys' Misfortune.

To the Editor of Mind and Matter:

After reading your pungent reply to Miss Leys' criticism, in your editorial, in the issue of MIND AND MATTER of November 6th, I feel constrained to make a few remarks in reference to the matter.

While in California last winter, I had converse with a spirit who said he was a Roman Catholic priest when on the earth. This communication was very unexpected, as I was looking for an interview with another spirit who, it seems, gave way to this priestly spirit. He said he came to warn Mrs. Hill and myself against defending and aiding mediums, who are used as instruments for spirit manifestations. In course of our conversation, he alluded to Miss Leys as a medium, whom they held under their care and control, as she was an enemy of the Roman Catholic Church, and he continued, saying that other mediums would be taken in and cared for in a similar manner, if they would submit to the control of the Church.

This was substantially what this spirit priest said through a most reliable medium, who is one of the oldest pioneers in mediumship. To be sure, all our mediums might be held, as is the case with Miss Leys, by these priestly bigots, if they would submit to their control, and thus be switched off and put out of the way, where no light could come through them to the world. This is the purpose of that class of spirit forces, and in too many cases they have been successful.

While on the Pacific coast we met several persons, who knew the circumstances of Miss Leys' peculiar condition—two of them mediums, possessing high literary qualifications, and who resided for months in the same house with Miss Leys. They assured us that she was simply held, to all intents and purposes, in bondage, under the psychological power and control of those designing spirits who have taken advantage of her as a sensitive medium, and caused her to believe the impossible and untruthful stories as to the materialization of the Nazarene through her.

In conclusion I will only say, that, having listened to many of Miss Leys' inspirational lectures, I never heard such logic, eloquence and poetry fall from mortal lips. As a channel for inspired thought, and one through whom the spirit-world could pour the words of living truth upon our be-

nighted race, she had no superior, and in my opinion no equal. That being the case, is it strange that these opposing forces, who seek to hide the light and truth, as well as to pervert its channels, that they may longer rule over us as their mental and spiritual slaves—we ask, is it strange that they should seek to destroy such a channel for the light the angel world can bring?

There are many others who have been switched off on side tracks, and more or less affected by this class of influences, but being sensitive subjects they do not realize their condition, however clearly more positive minds who are outside of the charmed circle of their power, can observe its movements and effects upon their victims.

Fellow workers, and all true and earnest Spiritualists, look well to this, for it concerns the welfare of the cause that will eventually redeem the race from priestcraft, false teaching, and ignorance as to spiritual things. Therefore, rally around MIND AND MATTER and its true and fearless editor, who has defended and is faithfully defending the avenues of communication between the mortal and spirit worlds. All you who are in earnest in this battle for the right (I do not address the time-servers) stand by our mediums and defend them from the human brutes who would madly offer them a sacrifice on the altars of error. Shall we stand by and passively consent to see the role of persecution still enacted with mediums as in ages past? Or shall we under the light of the nineteenth century make our stand here and now, for the defence of truth, first, last and always?

B. B. HILL.

Springfield, Mass., Nov. 7th, M. S. 33.

#### Psychometry and Mediumship.

J. M. ROBERTS.—Sir:—I have just read your remarks on psychometry, in your paper of Nov. 6th, and with limited time and with little reflection, I desire to give you my experience, if it will aid in developing truth. I believe that every psychometric sensitive is a spiritual medium, "an impressible medium," who receives his or her intelligence not from the material thing or object held, but from some spirit mind. Over twenty-five years ago, being a moderately informed practical phrenologist, I surprised others as well as myself by being able to delineate character even better than some old phrenological professors, and this was done and acknowledged in the presence of the professors themselves. Soon after, by reading Prof. Buchanan's *Journal of Man*, I was induced to try experiments with letters and found that I could go into details of description, often better than if the person being described was present. I then believed, as Dr. Buchanan assumed, that all this information was obtained from the "Nervous Aura" left upon the paper by the writer; but having been an investigator of Spiritualism for almost as many years, I had observed that the conditions giving all classes of spiritual manifestations are very similar to the psychometric power, as the following facts will show. I have been in the houses of persons who were friendly and candid, they would get old letters and give them to me while my eyes were closed, and I would detail characteristics, ages, sex and occupations with a minuteness that was astonishing. At other times, among other families, I could not get a definite impression.

At one time, after giving two or three excellent delineations, a man, without my knowledge, folded up a blank paper and handed it to me. I soon remarked, "this person does not seem to have any character at all." If I got that idea from "Nervous Aura" left on the paper, whose "Aura" was it? Again, a stranger, a lady who had just commenced our district school, came into my house one evening, and as she entered the door I felt the same impressions come over my mind as I had felt from letters, and I told the lady that some spirits had come in with her, which was a new idea to her and greatly surprised her. I then detailed to her the characteristics, age and sex of four different persons, told the diseases of which they died, three of whom she readily recognized; but the fourth required a long talk before she could remember him. To show a curious feature of this psychometric power, I will give a part of the conversation. I said, this is a very intelligent boy, ten or twelve years of age. He is very restless, and a natural clown. He is not your relative, but you know him. He impresses me with a scene like this: You are sitting in the door of a house, a young lady, and he is playing about the yard with three or four other children, and he turns hand-springs, performs many tricks and makes comical remarks to attract your attention and to make you laugh." After some time, giving her details like the above, she exclaimed: "Is it Henry?" I replied, "He laughs heartily."

I was peculiarly sensitive at this time, having been sick a short time previously, but never had a similar experience, either before or since. I was never fully entranced, nor saw any forms in the manner usually described by clairvoyants. In describing the four spirits as above mentioned, so far as I am able to judge the intelligence, came to me through the same class of faculties as it does when I hold a letter.

I have never made a steady practice of using these powers, except as they come into use in everyday life, revealing to me the motives and intentions of others, but many times I have submitted myself to experiments when I thought they would be appreciated. Within five years I have, in the presence of a company of persons, placed my hand upon the head of an individual and detailed things that are outside of character or characteristics, have brought back to the person's mind accidents and social troubles long since forgotten.

Others will come forward expecting the same results but do not get them, and I have got in the habit of saying, I can only tell what is impressed on my mind by an outside intelligence, which I suppose to be your spirit friends. These are a few of the facts that lead me to believe psychometry to be an impressionable phase of mediumship. Use this as you see fit.

JAMES J. WHEELER.

Delaware, Wis., Nov. 8, 1880.

#### Alfred James

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RECENT ORIGINAL RESEARCHES AND NEW VIEWS  
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## Third Paper.

THE GOD, INSTANTIALITY; ZEUS, JUPITER; AND  
VICITUDE, OR JUNO, HIS WIFE.

Zeus, or Jupiter, was that subtle extra-vital son of Kronos (Time), who evaded the effort of his greedy father, to swallow him, or in any way to relegate him to the past or to forgetfulness. He was, therefore, the ever vivid In-stant; the Eternal Now; the passing moment in Time, which has also a characteristic of the Immobile Firmament of Space—whence, it is fabled, that while Fleeting Time was his father, Fixed and Immutability Space was his grandfather. Hence he was both the here and the now; or that point of junction between Space and Time, for which I have, in the basic Outline of Universology, provided the technical name Instantiality.

Even in the subsequent Art-Nature Myth which grew up about Zeus, founded on the Science-Myth above stated, overlaid by the still earlier Nature-Myth of the Sun and the Sky, there is still this rare combination of statism and mobility, blended as it were, in one. Zeus or Jupiter is neither wholly the fixed Sky nor wholly the Sun coursing through the Sky, but a sort of hinging unity of both, technically called Stata-Motism.

And inasmuch as every point in space is, at once, a point in time; and as every point in time is a point in space, and inasmuch as all existence is in both space and time, every point of existence whatsoever is, actually or potentially, the vivid instant, or, in other words the vivid instant is so distributed to all things and places and times; and so is in a sense the whole of everything. Zeus becomes, therefore, in this sense, the totality of Being and existence, or the all in all; which some of the poets, and the more religious natures held him to be. So out of space and time, first conceived of separately, as gods or principles, arose the true God idea; and hence time de-throned space, or motion, immobility, so concrete and vital being or entity de-throned both, and came to reign, in its own right, over everything which is. In other words, and in the mythological dialect, Kronos or Saturn de-throned and reigned in the place of Ouranos, and Zeus or Jupiter then de-throned and reigned in the place of Kronos.

The following brilliant sketch of the ordinary Greek and Roman understanding of this supreme God of the ancient Pantheon, referring, of course, to the latter or artismal period of Mythology, is extracted from Bennett's *Gods and Religions of Ancient and Modern Times*. (1)

"This was the king of all the gods, the supreme ruler of heaven and earth. In the early part of his reign, his home was thought to be on Mount Olympus, but later, and when a partial evolution of thought had taken place, he was thought to occupy a region somewhere above the sky, where the source of light was supposed to be, and where his dominion over the world could be enjoyed. He was the bright light of day, and had control of the phenomena and motions of the heavenly bodies. The changes of the weather, the gathering of clouds, and more than all, the bursts of thunder in his province, assured his worshippers of his presence, and of his constant attention to all affairs pertaining to the welfare of the human family. Among his many titles were 'cloud-gatherer,' god of the 'murky-cloud,' 'thunderer,' etc. These were titles by which he was most frequently invoked. Again, his majestic serenity, the boundless extent of his domain—the vaulted heaven where he dwelt—combined with a frequent recurrence of day, led him to be regarded as the everlasting God, Zeus, who was, is, and shall be.

"The eagle, the majestic bird that soars the highest, sees the clearest and at greatest distances, was sacred to Zeus and was thought to increase in its powers of vision by an approach to him. For similar reasons mountain-caps in the azure blue, high above the habitation of man, derived sanctity from their supposed nearness to the regions of light and the throne of the God of light—Actiæos, one of the names of Mount Etna in Sicily and Atabyrios a mountain in Rhodes, were held specially sacred to him. Altars and temples were not unfrequently erected in high and inaccessible places, where the worship of him was held to be more acceptable than anywhere else. 'Holy Mountain' was thought to be highly esteemed by him. He by no means, however, absented himself from the habitations of men, and on the low grounds of Dodona in Epirus, there was a spot regarded as of peculiar solemnity, where direct communication was to be obtained with him. When the foliage of a certain oak was rustled by the wind it was supposed to be an indication that Zeus had something to communicate. The task of interpreting these communications there was the special duty of a branch of the priesthood called *Selli*. A spring issued near the roots of the sacred oak whose waters were holy; sacred pigeons roved on the branches of the tree, believed to have been drawn there by the influence of the great God of Heaven.

"Worshipped as the highest God, he was styled the Father of gods and men, the Ruler and Preserver of the world. It was believed he possessed all power and was endowed with the highest wisdom, and that in his dominion over the human race he ruled with justice and without limit to his goodness and love. He controlled the regular recurrence of day and night, of summer and winter; the winds were subject to his control; he gathered and scattered the clouds as he wished; he sent the rains or withheld them according to his own will. He watched over the administration of justice in the courts of men; kings ruled by his permission, and he added dignity to their majesty, and sustained them in their rule over the nations of the earth. He watched attentively the intercourse and dealings between men, everywhere rewarding uprightness; everywhere punishing wrong, falseness, faithlessness and cruelty. As the Eternal Father of All, he was believed to listen kindly to the poor and oppressed as readily as to the rich and powerful. The houseless beggar looked to him and prayed to him as a friend and protector as readily as the opulent and highly favored among men. The humblest and lowest could apply to Zeus with the same confidence and freedom as could kings and princes.

"But with all the grand qualities attributed to the principal deities of the Greeks, truth prompts the confession," etc.

We come at length to the consideration of the etymology or primitive meaning of the name *Dyaus*, *Zeus* or *Ju*, of Jupiter. I feel that in ap-

proaching it, I am about to deal with perhaps the most momentous question ever submitted to the verdict of scholarship. The reason why this sense of the overwhelming importance of the subject so weightily impresses me will, I believe, become obvious to the reader before the investigation shall have been concluded. Let us first give attention to the derivation of the Greek word *Theos*, meaning God, and we shall find unexpectedly the same root involved in *Zeus* or *Jupiter*, these latter names being usually derived from *Di* or *Dio*, which, however, also involve *dha*.

I have elsewhere quoted Vanicek, the latest and highest authority, to the effect that the word *Theos* is evolved from the Indo-Germanic or Indo-European root-word *dha*; and provisionally, and with a modification, I have accepted this derivation. (1) Pick, equally the latest and highest authority in another branch of the subject, tells us that the meaning of *dha* is, 1, To set, place, lay, do; and 2, To stream, (of fluidities, and of the out-streaming breath), whence to run, as liquids, to storm, etc. The associated god-idea is then that of at once The Fixed Firmament, and of the Sun coursing through the Sky, and outtraying his effulgence on the earth and upon every living thing; impregnating, vivifying and ruling the world. In other words, in this simple monosyllable of only three letters and sounds, we seem to have, by some marvellous process of condensation, a picture of Ouranos, or the Spacial Heaven, of Kronos, Wisdom, the Time God, and of both these smelted into one and raised to a still higher power in the actual Sun, riding, like a fierce charioteer, in his car of molten gold, over and through the world, shooting forth his beaming arrows upon every hand, being at once the husband and lord of the Earth, and the incomparable object of the wonder, admiration and worship of men.

We must now however go deeper. Two questions of profound import present themselves for inquiry. First, how did this slight monosyllable become charged with such prodigious meaning, including the subsidiary question whether it actually stood alone in the production of its derivatives, or whether it was associated with other vocal elements which were smelted in with it and have partly obliterated it, and partly themselves disappeared. And, secondly, had some or many of the highest divine names of other nations than the Hindoos, Greeks and Romans, and notably of the Semites, and particularly of the Jews, the same origin as *Dyaus*, *Zeus* and *Jupiter* or *Jove*.

The first of these two questions will be incidentally answered as we proceed. The meaning of the latter of the two is, in direct terms, whether the Jewish—and by adoption by the Christians, though never by Christ himself—the Christian sacred names *Jah*, *Yaveh* and *Jehovah*, are not at bottom, the same word and the same character, as this Supreme God of the classic, but so-called heathen, nations. We are all familiar with the distich of Pope:

Father of all, in every age,  
In every clime adored  
By saint, by savage, and by sage,  
Jehovah, Jove or Lord.

Are then *Jehovah* and *Jove*, the one Jewish and the other Greek, one and the same, by their historical genesis, as the similarity of names has already suggested, sometimes with apprehension and sometimes with interest, to thousands of the least critical of readers. I quote the following words from Inman under the word *Jah*. "*Jah*, *Jehovah*, *Yaveh*, one of the names of the Almighty, among the Hebrews.

"As many a sermon is composed to illustrate a single sentence in the Bible, so a single word may serve for a learned dissertation. It is doubtful whether any name is of more importance than that of *Jehovah* in the Old Testament. Upon it hang the questions—whether the Pentateuch was the production of a single mind, whether its composition took place at the time usually represented, or at a period subsequent to the coming of David to the throne; whether *Jah* was a name specially revealed to the Jewish nation, or one adopted by them from another people. Indeed, we may say that upon this mysterious word hinges the whole superstructure which moderns have built upon the absolute truth and inspiration of the Old Testament.

"Deeply impressed as the philosopher must feel with the issues which depend upon his inquiries, he nevertheless understands that his judgment must depend upon testimony, rather than upon feeling; and that it is safer to trust to the inexorable logic of facts, than to the flimsy web of theory. \* \* \*

"We therefore examine the names of divinities recognized by the Greeks, Phœnicians, and Babylonians, to ascertain if there are any names corresponding to *Jah*. As the true pronunciation of this name is lost, we can but determine the point approximately. Among the Greeks we find the word *Jao*, which corresponds clearly to the *Ju* in *Jupiter*, among the Italians, and the *Ia* in *Iacchus*. \* \* \*

"The following is from Furst the distinguished German-Hebrew lexicographer. The very ancient name of God, *Yah*, which was preserved only in proper names as an enclitic, written in Greek *Iao*, appears apart from its derivation, to have been an old mystic name of the Supreme Deity of the Semites. In an old religion of the Chaldeans, whose remains are to be found amongst the new Platonists, the highest divinity enthroned above the several heavens, representing the spiritual light principle, and also conceived of as demiurge, was called *Iao*, (Lydus, *De mens*, iv, 38, 74, 98, Cedrenus I, page 296), who was, like the Hebrew *Yah* mysterious and unmentionable (Proclus, in *Tim.*, page 11), and whose name was communicated only to the initiated (Julian, *Orat.*, in *Martem Deorum*, page 172). The Phœnicians had a supreme God whose name was trilateral and secret, invented (Sancho, page 40, ed. Orrelli), as is alleged, by the hierophant Istris, the brother of *Chna*, (i. e., since the origin of the Phœnician people), and was *Iao* (Leydus, I C, Cedrenus, I C). This Phœnician *Yah*, a knowledge of whom spread farther, represented the Sun-god (*Sol*, *Helios*) in a fourfold variety of senses, agreeable to the oracle of Apollo Clarius (Macobius, *Saturn*, I, 18), according to an account in *Eutathius* (see Munter, *Religion du Karth*, p. 40), he represented Baal, whose image was set up in the temple by Manesseh. The identification of the *Jao* of the heathen Semites, with *Yah*, or *Jehovah*, of the Hebrews, is already in Tacitus, (Hist., v. 5.) Plutarch, (*Symp.* I, 4, *Quant. 5. seq.*) Julian, etc., Cyril, adv. *Ju.*, which makes it necessary to seek a Semitic origin alone for the name," (i. e., to avoid surrendering the argument).

"Upon this passage Inman remarks: Notwith-

(1). See Exposition of the Gospel of St. John,

standing the opinion which Furst thus expresses, we may remark that there is great difficulty in finding any valid Semic explanation of this mysterious word. While there is very little difficulty if we refer to an Aryan or a Sanscrit source. In that language there are two words, *Jah* and *Jaya*, which signify the 'Almighty'; they are sometimes written *Jaa* and *Jaga*. It appears under the latter form in the word *Jaga-nath*. But—and the objection is a strong one—we do not find much evidence of the existence of Vedic influence in ancient Palestine. Consequently, before we can entertain the Sanscrit origin of the name, we must have some show of reason for the belief. Now there are two sources whence the Aryan influence in Western Asia might spring," etc.

I have made these extracts to show to what point criticism has arrived and where it now rests. To investigate this matter more thoroughly, I must for the moment abandon the reserve I have, for the most part, imposed on myself in this mythological series; and go quite deeply into Etymology—Etymology, however, of the ordinary kind, simply subsoiled or plowed deeper, still without going over, or only incidentally so, to the Ideological side, or method.

In roots of the type *dha*, the Sanskrit method of regarding them is to take the *dh*, as one consonant sound, an aspirated *d*, and in that language such a combination is even provided for in the alphabet with a single letter, and accepted and treated in all respects as if it were one single sound. But whatever it may have been phonically, for the purposes of that language, I find that etymologically the *d* and *h* were originally distinct sounds, and that *dha*, *gha*, etc., are compound roots, and the equivalents of *da-ha*, *ga-ha*, etc. I think there is evidence that Fick suspected this fact, though he has not distinctly stated it.

We have, therefore, to inquire first for the meaning of *da*, and then for that of *ha* and then that of *da-ha*, or *dha*, in composition. *Da* is, itself, one of the most widely diffused and best known roots of the Indo-European Grand Family of Languages. A new fact in respect to it will be, however, what I have now to state, that *da* and *ga* are correlative roots, in meaning, as they are in form; and not only in this family of languages, but that they preserve the same meanings and correlation in the Semitic family of languages; thus supplying an item of that ulterior identification, as to origin, of these two families of languages, which has been so long suspected and sought for almost in vain, by scholars; but which will be completely and satisfactorily established in the New Etymological Researches I have alluded to. I shall treat *da* and *ga*, as antithetical but correlative, and as having a certain relation to heaven and earth, from the start, by keeping constantly in view this connection; and this aspect of the inquiry should precede that just mentioned into the meanings of *da*, *ha* and *daha* or *dha*.

First, with regard to *ga*. This is, apart from the mere ending (*-ia*), identical with the Greek *Ga-ia*, *Ga-qa*, Earth, and by a mere weakening of the vowel, the same as *ge* (*ghe*), meaning the earth. But the meaning assigned to the syllable, as a general root of the Indo-Germanic tongue, by Fick, and the other authorities, is, 1, To rouse, raise, push, or lift up, and so to go or go forth (Eng. *go*); 2, clear, lucid (a condition which results from being raised up into the light). Observe now the ideal connection between the earth and the act of raising, rearing, or lifting up. It is the supreme business of the earth to produce, to push up, to cause to grow, as plants (French *pousser*) to lift up out of darkness into the light. Metaphysically, or ideally related, we may then say that the two leading meanings of *ga* are, 1, beneathness, at-bottomness, earth-dom; and 2, uplifting, up-going, rearing; for that which is at bottom must, if it acts, tend upwardly. The status is thus contradicted by the mode. If we could make a verb of the word earth, and say to earth, to act as the earth does, that would mean to push or lift up, to tend towards the position on high.

It would be only natural to infer that *da*, the antithet of *ga*, (they two related as up and down, or this and that, or here and there) would then mean above-ness, at-topness or heaven-dom (as antithetizing the beneathness, etc., of *ga*). This meaning of *da* is not so obvious as in the other case, but hardly less certain. As defined by Fick, it means, 1, to give [to yield], to divide out, as portions of food; 2, to show, to shine, to clear; 3, to bind [together, as the parts of an edifice], to build; and 4, to swing [as hung from a pivot above]. All of these meanings imply the idea of being up, above, or on high; and in the secondary sense, of descending thence, or in some way coming down. *Da-n*, a tooth or fang, is probably from the hook-idea, by which the fruit was seized, drawn down and gathered in. The conception is filled out by the notion of fruitage over head which is made to descend (by swinging or shaking the limbs, by hooking them down, bestowing them around, etc.) In short, the contradicting meanings of these two roots are, 1, *ga*, beneathness of state and ascent of drift or movement; and 2, *da*, above-ness of state and descent of drift or movement; or thus:

DA, 1—ABOVE-NESS, } Heaven-like.  
2—DESCENT, }  
GA, 1—BENEATHNESS, } Earth-like.  
2—ASCENT, }

There is in this illustration a curious and far-reaching principle in the development of words and word-meanings, which I shall elsewhere amply illustrate, for secondary meanings to exactly contradict primitive meanings. In this manner here, above-ness becomes beneathness in a modified sense, and beneathness above-ness; and so they overlap, copulate and interblend, at centres, so as to require the most constant and critical investigation to trace them. The whole matter is, however, in this instance, analogically accurate in painting verbally the real and the mythological relationship of Heaven and Earth.

All that we need now insist on, however, is that *da* expressed originally an idea of high or elevated position, and was so adapted to make the basis of a word or words which should mean God, Heaven, and Divine things. Assuming this we may now pass to the consideration of *ha*. This is obviously when thus separated, the prevalent nature-word, originally a mere sudden expulsion of the breath, which means *breath*, to *breath*; to *stream forth*, as the breath from the mouth, as rays from the Sun, etc., the German *Hauch*, breath, etc. Finally, therefore, *da-ha*, contracted to *dha*, was an exceedingly descriptive word for the Heavens including the Sun, and outshining upon, and illuminating and vivifying the earth. Herodotus tells us (B. I. 131) that: The Persians are accustomed to ascend to the highest parts of the mountains, and offer sacrifices to Jupiter, and that they call the whole circle of the heavens by the name of Jupiter.

This then accounts for the origin of *dha*, which Jupiter and Zeus, it will appear, belongs not only to *Theos*, but is also a first member in the constitution of the very complex names. In so far, also, it accords with my previous rendering of the word, identifying it with *Position*, Fixedness or the Firmament; with as we now perceive a something more of the notion of movement, breath, spirit and life. But this, we may now observe, is only, in the main, the static aspect of Instantial Existence, or General Concrete Being, leaning towards the character of Ouranos or Space, while there is the remaining, motic aspect, leaning towards Kronos or Time, not fully or formally accounted for. Besides there is a certain suspicious appearance about these words *Ju* and *Zeus*, which it requires a considerable stretch of etymological licence to refer solely to the root *dha*. We are brought thus to that branch of our first question which asks: Whether some other vocal elements than those contained in *dha* may not have been wrought into the fabric of these sacred names?

Before addressing ourselves to the answer of this question, I will however, recur to a point which has been postponed, namely, the identification of certain corresponding Semic (Hebrew) roots with the Indo-European *ga* and *da*, or rather with the compounds *gha* or *ga-ha* and *dha* or *da-ha*. The Hebrew roots in question are, rendering the letters into English, and dispensing with all reference to the points, *gah* to be elated or lifted (from the earth), whence we may infer a prior meaning, as the earth itself, of the syllable *ga*, and that *areh*, the earth was originally *garetz*; 2, *dah*, to fly swiftly, and as a vulture; let us say to swoop down like a bird of prey, to descend; from which we may infer a prior meaning for the simple root *da*, equivalent to *being on high*; the point of departure in any descent. The reader can compare these words and meanings for himself, with the preceding table of the Indo-European *ga*, *ga-ha* and *da*, *da-ha*.

## BLACKFOOT'S WORK.

## CURING PARALYSIS.

Auburn, Ala., Oct. 19, 1889.

Bro. Bliss:—Enclosed find stamps, for which please send magnetized paper for my sister, Mrs. M—S—; she thinks they are doing her so much good she wants to continue until cured; her right arm and side are paralyzed, but she is improving under Blackfoot's treatment.

Yours,

SYLVIA FOSTER.

## INDISPENSABLE.

Columbus, O., Oct. 25, 1889.

Mr. Bliss:—Please send me some more of your paper. We have gotten to think that it is an indispensable article at our house. Blackfoot and any member of his band that he may choose to send us will be gratefully received at any and all times, and you, his medium through whom he was enabled to send us a knowledge of his great healing power, accept our kindest wishes, our warmest prayers for your future happiness and success in your endeavor to aid the suffering.

Yours respectfully,

MARY J. LAXTON,

No. 48 South Washington Ave.

## WHEN DRUG STORES FAIL TRY BLACKFOOT'S PAPER.

Wier City, Kan., Oct. 1889.

J. A. Bliss:—Soon after your free paper run out my wife sent for some of your paper, she was then troubled with sleepless nights. On going to bed she could not lie long before she would be obliged to get up on account of severe pains in the hips. The first night after receiving the paper she went to sleep and has never been troubled with pains in the hip to this time. Now she is sick, unable to sit up with paralysis of the stomach, pains in the back and intermittent fever. We have a son that has a drug store and can have all the drugs we want and physicians' prescriptions to suit the case as far as they know, but all to purpose; she cannot keep anything on her stomach. May Red Cloud and Blackfoot be sustained in their good work, and you, as their medium in this great blessing to humanity.

Yours with a heart full of good feeling.

GEORGE W. CLARK.

## RELIEVES SICK HEADACHE AND LAME BACK.

Greengarden, Pa., Oct. 27, 1889.

Mr. J. A. Bliss:—Please allow me to add my testimony to that of others to the benefit I believe can be received from the use of your magnetized paper. No person ever suffered more than I have with sick headache or lame back and what is there I have not endured, but thanks to you and your noble band of workers. My spells are so much lighter and pass off so much quicker and I feel that it would be very ungrateful, to say the least, not to acknowledge it. I think Blackfoot or some of his band was here, as we heard considerable rapping around the house, sometimes a loud, sharp rap on a chair, bedstead, floor, roof or some place about the house, and sometimes several raps together. We have not had an experimental knowledge of spiritual demonstrations and were just a little too timid to solicit demonstrations by forming a circle, as we should have done. Now, just please tell Blackfoot if he will come back again we will form a circle and do the best we know how, as we have many friends on the other side and would dearly love to hear from them. \* \*

You are at liberty to publish this if you think proper. Yours respectfully,

MRS. ISABELLA GALLOP.

## Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

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